This is 2d part of Stephens, True English Govt.

Important QUESTIONS

Of State, Law, Justice and Prudence,

Both Civil and Religious,

UPON THE

Late Revolutions

AND

PRESENT STATE

OF THESE

NATIONS.

Consistere simul non possunt Voluntas Imperandi & Voluntas Perdendi Grot. 1. de Juri Belle. c. 4. §. 11.

Regi in partem non suam involanti vis justa opponi potest: quia ea-tinus Imperium non habet. Grot. ibm. §. 13.

Quisquis Imperii Summi partem habet, non potest non jus habere eam partem tuendi. Quod ubi fit, potest Rex etiam suam Imperii partem Belli Jure amittere. Grot. ibm.

By *Socrates Christianus.*

LONDON, Printed in the Year, 1689.

ADVERTISEMENT.

THe Deſign of this Paper is not what ſome might imagine by the Title, to raiſe Doubts and Queſtions, but the contrary, to prevent and reſolve them. Certain it is, that many Difficulties are, and may be better, and with more Eaſe, Brevity, and Satisfaction, reſolved meerly by well ſtating the Queſtion, than by long Arguments and Diſcourſes. And the old Socratick way of convincing and inſtructing by Queſtions, hath been thought by ſome Wiſe Men of latter Ages not leſs uſeful or ſatisfactory than that of Syllogiſtical Diſputations.

The preſent State of the Nation.

WHERES *King* James *the Second*, being long ſince *Seduced* from the Reformed Religion, wherein he was Educated, to the Superſtitions and Abominations of the Romiſh Religion, out of his great Zeal for the ſame, and through the Evil Counſels and Inſtigations of the Jeſuits, and of other Perſons of the ſame or the like wicked Principles and Perſwaſions, hath ever ſince with great earneſtneſs, and by various means *endeavoured the Re-eſtabliſhment* thereof, and the ſuppreſſion and utter extirpation of the genuine Chriſtian Religion reformed from the Superſtitions and Abominations of the *Roman*, and publickly profeſſed under the protection of the Laws in theſe and divers other Nations, as of a Pernicious Hereſie, and under the Notion and Name of the *Northern* Hereſie. And for that end, *during the Reign of the late King* Charles *the Second*, held divers ſecret Counſels and Conſpiracies, both with notorious Enemies of the Reformed Religion beyond the Seas, and at home with Perſons notoriouſly guilty by the Laws of High Treaſon. And in purſuance of thoſe Counſels and Conſpiracies, is generally believed to have been a Principal Author and Promoter of Wars, Bloodſhed, and other great Miſchiefs among the Profeſſors of the Reformed Religion; that being weakened by their own hands, they might the more eaſily be Deſtroyed and Subjugated by thoſe of his party.

And whereas the ſaid King *James*, *ſince his acceſs to the Throne*, in further proſecution of the ſame Deſigns, Counſels, and Conſpiracies (not to mention any ſecret Practices, which may poſſibly be made more manifeſt in due time) hath notoriouſly, contrary to the true Conſtitution of the Government of this Nation, contrary to divers expreſs Statutes, contrary to his own repeated Word and Solemn Promiſes, and contrary to the very form of the uſual Coronation Oath (which he is preſumed to have taken)

aſſumed to himſelf *a Power to Suſpend and Diſpenſe with the Laws*, (which is an Eſſential part of the Legiſlative Authority, which belongs not to the King alone) and under pretence thereof, keeping up a great *Army in time of Peace*, hath not only *Armed great numbers of Papiſts*, but put and continued in *Offices*, both *in the Army and in the Navy*, many Papiſts and others Perſons not qualified by Law.

And that the *Adminiſtration of Juſtice* might be alſo in the hands of Papiſts, and ſuch as were believed would comply with his Deſigns, hath in *the Counties* choſen divers Papiſts for *Sheriffs*, diſplac'd, and put out of Office moſt of the Proteſtant *Juſtices of the Peace*, and in their Room hath put and continued profeſſed Papiſts, and other Perſons not qualified by Law; inſomuch that generally throughout the Nation, in the *Counties* there is not a legal Juſtice of the Peace to be found in many miles diſtance, whatever occaſion ſhould happen: In *Corporations* hath by his Letters of *Mandamus* cauſed profeſſed Papiſts to be choſen for Mayors, Aldermen, and Sheriffs: And in the *Courts of Juſtice at Weſtminſter* hath placed and diſplaced *Judges* till he had furniſhed the ſame with ſuch as were believed would moſt perfectly comply with his Pleaſure, without much regard to the Laws.

And for the promotion of thoſe Deſigns in *the Church* as well as *State*, hath granted to divers Perſons, of whoſe compliance therein he was well aſſured, a Commiſſion in the nature of the *High Commiſſion* (which with all other of like nature at any time to be granted, hath by expreſs Acts of Parliament been utterly aboliſhed and made void) by which he hath cauſed the preſent *Lord Biſhop of London* moſt unjuſtly and contrary to all Law and Equity to be Suſpended from his Office; the Preſident of *Magdalen* Colledge in *Cambridge*, and the *Preſident and Fellows of* Magdalen *Colledge in* Oxford, contrary to Law to be put out of their *Free-holds*; and by the ſame proceedings might (as may reaſonably be believed was deſigned) have turned out all the Clergy of *England*, who would not have complyed with whatever he ſhould have pleaſed to command.

And for the more *direct reſtauration of the Papal Authority and Religion* in *England* (which to endeavour or attempt is High Treaſon by the Statutes) hath ſent his *Ambaſſador* to the Biſhop *of Rome*, and admitted and entertained a Legate from him; hath permitted *Popiſh Biſhops* to be conſecrated in *England*, and to hold their Viſitations, a *Jeſuit* to be *of his Privy Council*, *Jeſuit Schools*,

and

and *Convents for Fryers* to be erected, and *Popish Chapels* for Publick Mass in divers places; and hath placed and permitted known Papists to hold considerable places and Employments in the Church and in the Universities.

And that the things thus designed and promoted might have been confirmed with the *Formalities of a legal Establishment*, hath used divers indirect Means, and imployed divers Agents, to have such *Persons* only *chosen to serve in Parliament*, as he could be assured would comply with his Pleasure therein; a practice which strikes at the very root of our Government, and tends directly as the most immediate means to the subversion thereof.

And to compleat all, that they might be so Established and Secured for the future from *danger* of being defeated by a *Protestant Successor*, hath by the arts of those Subtile Agents been so far transported in his Passion for that Painted Rotten Religion, as to comply with them in an * unnatural intrigue to adopt or set up a *Supposititious Child* (as is by most Persons in the Nation of all Ranks and Qualities firmly believed, notwithstanding the Extrajudicial Depositions Inrolled and Published in Print) for his own Son and the Rightful Prince of *Wales*, though to the disinheriting of the true heiress apparent and his own Children; that so he might have a pretended Successor, to be Educated in the Popish Religion, and in time to perfect the Work he had begun; or (as is believed by some) to baffle all hopes of a Protestant Succeſſor for the present, and in due time to set up one of his Natural Sons of his own Religion.

* *Though it be in truth* Unnatural, *yet it may not seem so, or to be unreasonable to one who replies them to be obstinate Heretick; and for that Cause deserving to be disinherited.*

And whereas, when many *Lords*, both Spiritual and Temporal, *Gentlemen* and others of all Ranks; observing these things, and well considering the great and apparent Danger, that these Nations were by these means brought into, had, as the only *Remedy* under God, craved aid of His Highness the *Prince of* Orange, (whose interest and concern in these matters, as well as Affection to these Nations and to the Protestant Religion, did both qualifie and oblige him to interpose) and the Prince thereupon coming in with a Competent Army, had in *a Declaration* set out these and the like matters as the cause of his coming, and referred all to the Determination of a Free Parliament; the Nobility and Gentry and others dayly resorting to him, and engaging in an

an Association with him for the Defence of the Protestant Religion, the Antient Government, Laws, and Liberties of these Nations, and great parts of the Armly daily revolting to them; the said King *James* was pleased at first so far to comply with these reasonable Demands, as to order Writs for Elections to be Sealed, and yet not long after (whether through his Conscience of the Illegality of his Actions, not able to endure the Examination of these matters, or through the instigations of his wicked Counsellours, or both) caused most of the said Writs to be burnt, conveyed away the great Seal, the Pretended Prince of *Wales*, the Queen, and divers of the Conspirators in that Intrigue, and accessiories thereunto; to prevent, as is believed, their cross Examination, and further discovery of the whole Contrivance, and of the rest of the Persons concerned in it, and at last departed himself beyond the Seas, deserting these Kingdoms and the Government thereof.

All this being not only true, but notorious matter of Fact, so that the Relation of it needs neither Apology nor Proof; there arise thereupon several QUESTIONS, which may concern the whole Nation and all Persons therein, who have any regard to the due discharge of their Duty well to consider, and in order thereunto.

I. *Questions of State, concerning the Constitution of the* English *Government.*

1. WHether by the *Sacred Scriptures*, or any *Positive Law of God*, there be any *Particular Form of Government* prescribed for the several Nations of the World? or all be left at liberty to constitute any such just form of Goverment, as to them shall seem most convenient? And all Persons as strictly obliged to the just and reasonable Observance of those Publick Pacts and Constitutions, whereby their several Governments are formed, as of any private Pacts whatsoever? and all again at full Liberty to use all just and reasonable means for the preservation thereof?

2. Whether by THE CONSTITUTION OF THE GOVERNMENT OF *ENGLAND* in *Legislation*, or making of Laws

Laws the *Jus Regiæ Poteſtatis*, or Regal Power, be more than one third part of the Kings *Negative Voice* comprehend any thing more than what each of the Houſes have? And therefore his aſſuming as his Prerogative, of what belongs to the whole, be not an Invading of the Rights, both of the Lords, and of the Commons; and within the ſixth Caſe of *Hugo Grotius*, 1. *de Jure belli* c. 4. §. 13. wherein juſt force may be uſed againſt the Invador?

3. Whether by the Conſtitution of the Government of *England*, for the ordinary *Adminiſtration of Juſtice*, there be not *certain Courts and Offices* appointed, whoſe Authority the King can neither enlarge nor abridge; as in each County the Hundred Courts once in three Weeks, the County Court once in a Month, the Courts at *Weſtminſter* once in a Quarter or four times in a Year, the Circuits twice in the Year, and for Extraordinary Matters, by the Common Law and Statutes yet in force and unrepealed, ths Parliament once in the Year at leaſt? So that the *Regal Right* in this reſpect extends little farther than firſt to the choice of the Perſons, and ſecondly, that the Commiſſion and all Proceſs be made in his Name, as the Supreme in the Government, and for the greater Honour and Majeſty of the King and Kingdom?

4. Whether by the Conſtitution of the *Engliſh* Government, in all *Ordinary matters between the King and the Subjects*, the Ordinary Courts of Juſtice at *Weſtminſter* have not Juriſdiction, and the Judges of theſe Courts be not the proper Legal Judges; who may and ought to judge and determine according to the Law of the Kings Right, and Actions, and of the Validity thereof, and to order equal Right to be done to the Subjects, as well as to the King Himſelf?

5. Whether by the Conſtitution of the Government of *England*, in all *Extraordinary Matters, the High Court of Parliament* be not the Supream Judicature; and may not of themſelves without the King both Judge and Correct the Errors and Miſdemeanours of the Judges and great Officers of the Nation, and moreover enquire into the Actions of the King Himſelf, ſo far as they concern the Publick State of the Nation; and if they ſee cauſe, both judge and declare them to be publick Grievances and contrary to Law, and alſo demand Redreſs by Petition, and alſo in caſes of great Importance and Neceſſity, when the Conſtitution and publick State of the Nation is in danger by Force and Arms? And whether this Right doth not remain in the Lords and Commons

mons of this Nation in such Case, if the King refuse to call a Parliament, there being then no Superiour Authority or other means to determine the matter between them, when the very damental Laws and Constitution are in Question?

Indeed it is plain in the Frame and Composure of the Government it self, and in the Actions of our most Antient and Succeeding Parliaments, and confirmed by the Polititie of those People from whom they did descend, that our Wise Ancestors in the Constitution of this Government did particularly intend and take care of *two things*; The one to give all the *Honour and Majesty* that could be to the King, for the greater Honour and Advantage to the Nation abroad; The other to retain all the *Power* that might be to themselves, for the greater Security and Benefit of the Publick at Home. And therefore, when they had limited and confined his Power as much as was thought convenient, they invested him with the rest, not as a *Right* which he might dispose of, or use as he pleased, but as a *Trust*, the management whereof they would inspect and consider; and for that end, as well as to inspect the Actions of inferiour Officers, supply Defects, *&c.* did think fit to have frequent Conventions or Parliaments. So that his *Right* hath a great and weighty *Duty* (if not a Condition in Law, as they call it) essentially annexed to it; and he is in effect only the Supream Officer, and a kind of *High Reeve of the Nation*, as the *High Shire-reeve* of the County, who in many respects doth truly represent him. And therefore because some have in our Age asserted such an *Unaccountableness* and *Irresistibility* in the King as is inconsistent with this Constitution, and others from some Clauses and Declarations prescribed in some late *Statutes passed soon after the Return of the late King* Charles the Second, may think themselves bound in Conscience to maintain the same, it may be necessary to propose to their serious consideration some few

Questions concerning those Clauses, and the Oaths, and Declarations prescribed, in the Statutes of 12, 13, & 14. Ch. 2.

1. WHether they who did take these Oaths and declare accordingly, are thereby (being only *Declarative* of their belief at that time, and not *promissary* for the future) obliged to per-

perſiſt in the ſame belief, and act accordingly in all caſes which may happen, without further Inquiring or Examination of the Truth of that matter?

2. Whether all or any of thoſe Clauſes, or the Oaths preſcribed in the Statutes aforeſaid, being all meerly *Declarative*, and not *Conſtitutive*, do, or can make any real alteration in the Laws, and in the very Conſtitution of the Government from what they were before?

3. Whether *the vulgar ſenſe* of theſe Clauſes, Oaths, and Declarations, be not *inconſiſtant* with the Natural and Original Right of Mankind, to defend and maintain their Rights? the ſpecial Conſtitution of the *Engliſh* Government? the frequent Practice of *Engliſh* Parliaments? and known Principles of Law allowed at this day? be not *contrary* to the Sentiments and Practices of moſt Nations of this part of the World? to the Judgment and Practice of divers Reformed Churches upon great deliberation in their own Caſe? and of Queen *Elizabeth*, King *James*, *&c.* and the State of *England* in their Aſſiſtance to other People oppreſſed by their Kings and their Miniſters? and *of dangerous Conſequences* both to Prince and People? diſpoſing Princes with more Liberty to tranſgreſs the Laws, and expoſing innocent People, if they believe it to oppreſſion by them; if not, to Wars and Contention with them for the maintenance of their Right? and therefore the Clauſes and Declarations aforeſaid, to be either wholly rejected as falſe; or elſe accommodated with ſome better and more convenient ſenſe and Explication? as that, which no Man will deny, *That neither the King, nor his Miniſters, acting according to Law, may be reſiſted upon any* Pretence *whatſoever*. And it may deſerve ſome Conſiderations

4. Whether conſidering the *Time*, when theſe Statutes were made, the ambiguous *Terms* in which the Declarations are drawn, neither reſtraining them to Lawful Actions and Commiſſions, becauſe that would not ſerve the turn, nor expreſly extending to Unlawful, becauſe that was not likely to paſs; the *Activity* and cunning Inſinuation of the *Romiſh Emiſſaries*, and their real *Intereſt* to have the Government abſolute in one governable Prince, rather than ſubject to the Counſels and Reſolves of an untractable Parliament, and the *Tricks* which they have ſince impoſed upon us; it be not likely that in theſe, as well as ſome other Statutes about and ſince that time, there may not be ſome of their Pro-

jects craftily intermixed, and unperceived in the transport the Nation was then in? and the rather if the late late King *Charles* the Second, had before that time entred into their Communion, as is now believed?

And because in these things many well-meaning people may *be imposed upon*, not only by the *Authority of men*, whose Judgments may be byassed by Prospect of Favour and Advantage, but also by Ambiguity of words, as King, Absolute, Imperial; it may be fit to note that the word *King*, doth not necessarily import more than one having Supreme Executive power to govern according to Laws, as the King of *England* certainly hath, though the Parliament may judge whether he doth so or no. So that if any claim more, that is to be prov'd from the special Constitution of the Government. So the word *Absolute*, when that is attributed to the Kings of *England*, it is to be understood not in respect of Laws, but of Tenure. They hold not of Pope, Emperor, or any other person or State. And in like manner the word *Imperial*, when used of the Crown of *England*, it imports no more than that it is not held of any other Crown.

II. *Questions of Law, Justice and Prudence, upon the Matter of Fact before related.*

1. WHether the Matter of Fact before related, doth not contain divers very high, *deliberate, and resolved Violations of the Laws*, and Constitution, and tending directly and manifestly to the *Subversion of the true and ancient Government* of this Nation, and be not good Evidence, and a plain Declaration, that the said King *James* did certainly design and endeavour the Subversion thereof, and to make it Arbitrary; and was therefore an *Enemy to it*?

2. Whether all this being done at the instigation of the Papists, and in favour of their Religion, (which obligeth them all, both Prince and People, to use their utmost endeavour for the *Extirpation of Heretics*,) be not also good Evidence and an open Declaration, (notwithstanding their pretence of Liberty of Conscience,) that he was also an Enemy to the Religion and People of this Nation, being Protestants, and by the Pope and his party reputed and condemned for Hereticks?

3. Whe-

3. Whether the ſaid King *James*, having aſſumed to himſelf a power of Suſpending and diſpenſing with the Laws, and thereby *invaded the Rights of the Lords and Commons*, and thereby, and by many other open Acts declared himſelf *an Enemy* to the Government, Religion and people of this Nation, (which are things inconſiſtent with the Ends and Being of Government and Civil Society,) and all this contrary to his Solemn Coronation Oath, and through the perſwaſion and inſtigation of Jeſuits and others, notoriouſly guilty by the Laws of High Treaſon, hath not thereby demonſtrated himſelf incapable of the Government of this Nation, and not to be further intruſted therewith? and therefore,

4. Whether *the Prince of Orange his Coming in* to preſerve and maintain the Right of the Princeſs and himſelf, and to defend and protect an Innocent people in the Legal enjoyment of their Religion, Rights, and Liberties, from Violence, Oppreſſion and Deſtruction, deſigned and prepared (as is believed) againſt them contrary to the Laws, as Queen *Elizabeth* and the people of this Nation had heretofore done for his Anceſtors and Countrey, be not juſtifiable by the Laws of God and man?

5. Whether *the Lords, Gentlemen, and others* of this Nation, who in this caſe, for the preſervation of themſelves and their Country, invited the Prince to come in, or after his coming entred into the Aſſociation with him, for the Ends aforeſaid, did any thing therein but what was neceſſary, juſt, and lawful by the Laws of God and Man, the Conſtitution of this Government, and many precedents in this Kingdom?

6. Whether the *Officers and Souldiers*, who had indefinitely entred into the Service of the King, are not to be preſumed to have acted therein as rational men, and to have intended a reaſonable and legal Service to their King and Country, for the preſervation of the legal Government, Laws and Liberties thereof, and not a ſlaviſh Service to the will of a Tyrant, and Enemy of their Country; and therefore in deſerting the King, and revolting to the Prince and his Aſſociates, when this came to be diſputed, did not do an act of greater Generoſity, Loyalty, and Fidelity to the Government and their Country, than if they had continued in his Service, and brutiſhly, or upon a vain and miſtaken principle of Honour, aſſiſted to the ſubverſion of the Government, the deſtruction of their Country-men, and the ſuppreſſion

and extirpation of the Religion, which they themſelves do profeſs?

The common abuſe of the term *Loyalty*, to impoſe upon the Nation, makes it neceſſary to explain *the genuine Notion* of it. Which is nothing elſe, when attributed to Perſons, but either the ſtate of a Free-man, or *Jus civitatis*, or a conformity of the Will and Actions to the Laws of the Land, and the Government by Law Eſtabliſhed. But that *vulgar notion* of Loyalty, whereby many well meaning Men have by the Sophiſtry of Jeſuits and ill deſigning Diſloyal Men, been impoſed upon, taken for an Active Compliance with, or at leaſt paſſive Submiſſion to the Will and Pleaſure of the Prince, whether conformable to the Laws and Eſtabliſhed Government, or not, is in theſe deſigning men plainly Knavery, Sycophantry, and Treachery, againſt both King and Government, and hath betrayed a whole race of Kings into great Miſchiefs and Deſtructions.

7. Whether upon due conſideration of the precedent Queſtions, *all the reſt* of the Proteſtants of theſe Nations ought not *in Prudence, Juſtice and Charity* to their Country, *to unite* and join with the ſaid Lords, Gentlemen, and others, who have aſſociated for the end aforeſaid, and unanimouſly agree *to commit the Government*, Crown and Dignity thereof to the next undoubted Heir of the Royal Family, who is duly qualified for the ſame? or, by mutual agreement of all parties to ſuch of the Royal Family as is beſt qualified for the Management thereof in the preſent Circumſtances? leſt otherwiſe by their unneceſſary over-cautious ſcrupulous forbearance they give occaſion and incouragement to diſcontented Perſons to involve all in ſuch new Troubles, Factions, Inſurrections, and Diſturbance of the Publick Peace and Settlement, as by their more generous Unanimity might eaſily be prevented?

And becauſe here may ariſe ſome *Scruples from the Oaths* of Allegiance and Supremacy, theſe things as to that may be conſidered.

1. Whether the Duty of the Subject be not proportionable to the Right of the King, and extends no further?

2. Whether the word *Heirs* ought not to be intended, firſt, of legal and undoubted Heirs? ſecondly, of ſuch as are duly qualified for the Diſcharge of ſuch a Publick Truſt and Office, and not of any ſuch as are *non compos mentis*, or, which is worſe, do *cum ratione inſanire*, and would confound and deſtroy all?

3. Whe-

3. Whether in the case of Succession, both the Practice of Antient Times, and an Antient Formality used at the Coronation, be not Evidence of a Right of judging and choice upon a special occasion, of a fit Person of the Royal Family to succeed, remaining in the Lords and Commons of this Nation?

8. Whether these Nations professing themselves *Christians* ought not *in Duty to God, and Prudence to themselves,* to acknowledge with all Reverence and Devotion, his Admirable, Wise, Powerful, and Gracious *Providence*, in these late extraordinary Revolutions, and great and seasonable Deliverance from so many and great, both incumbent Evils, and impendent Dangers over them? and to express their sense thereof, both by Solemn Thanksgivings, by a speedy and effectual Reformation of that Torrent of Debauchery introduced and designed for their Ruine, and by all dutiful Concurrence with the Indications of his Will thereby intimated to us?

9. Whether it be not reasonable for a Christian Nation to believe, That the said *King James* having Unhappily by the delusions of the Papists *deserted the true Religion*, wherein he was Educated, and revolted to the Superstitions and false Religion which they profess, may not by the special Providence and Righteous Judgment of God for the same, and other sins, be deserted and *left to the Delusion also* of their unsound and deceitful Policies, and thereupon to be *deserted by his People, and the Army* in which he trusted, as was *Reboboam* by the ten Tribes?

10. Whether *the Special Providence of God*, so visible and apparent in this case, may not justly be looked upon by all serious Protestants, as *a Manuduction* and Indication of his Will, that these Nations should concur therewith, in a cause so just and necessary, *to the Exclusion of the said King James* from the Government thereof, and to commit the same to some other more proper Person of the Royal Family? and whether all, *who shall obstinately refuse to concur* therein, have not some reason to fear that they may also in some degree partake of the same Divine Judgments?

11. Whether it be not also a Christian Duty incumbent upon these Nations, upon this occasion to take into their serious Consideration all those *other Actions of the King*, (besides his revolt to the Romish Superstitions and Abuses) which may reasonably be believed to have *contributed*, as well through the Judgments of God, as by their natural Efficacy, to the bringing of all this Evil upon

upon him; and thereupon ſpeedily to make all ſuch effectual Proviſion, as may be neceſſary for the prevention or removal of the ſame and the like occaſions of miſchief from the Nation it ſelf?

12. And whether among ſuch actions may not juſtly be reckoned as Notorious, firſt, Uncharitable fomenting and promoting of Diſſentions and Diſtractions between Chriſtian Nations and People. Secondly, Diſcountenancing the ſerious profeſſion and practice of the Reform'd Religion, and irreligious encouraging *Profaneneſs and Debauchery*, both by Example, and by Impunity and Connivance. Thirdly, Unjuſt *Violation of the Laws and eſtabliſhed Government* (contrary to the Coronation Oath) and endeavouring to make it arbitrary, by various illegal Practices both upon the *ordinary Courts of Juſtice*, by making the Judges Patents to be only *durante beneplacito*, and then diſplacing ſuch as would not, contrary to their Conſcience and Duty, comply with his pleaſure and Deſigns; and upon *the High Court of Parliament* it ſelf, by perverting and interrupting the Legal Freedom of Elections, both in the Corporations, and in the Counties; and tampering with the Members themſelves, *&c.* For which and the like Evils, ſpeedy, proper, and effectual Remedies ought to be provided.

Queſtions

Queſtions of Prudence, Religion, and Humiliation, upon the late Revolutions and preſent State of the KING.

1. *WHether the King, having by ſad Experience found the ſo much admired* Knowledg and Subtilty of the Jeſuits *eſpecially*, and other Emiſſaries *of the Church of Rome, ſo pernicioufly erroneous and deceitful* in matters of Policy, *hath not juſt cauſe to ſuſpect that it may be ſo alſo* in matters of Religion, *and thereupon, now at his Leiſure, to retire into ſome convenient place of Freedom, and there to take a farther and impartial Examination, whether it be not ſo indeed?*

This may poſſibly be done effectually by well weighing but of two Conſiderations, *of* great Importance, *and yet of* no great Intricacy; *the one concerning* the Head of their Church, *the other concerning* the Body of their Religion, *and the nature and Tendency of it, compared with the nature and Tendency of the Genuine Chriſtian Religion. Firſt*, Whether all that ſpecial Authority and Power, which the Biſhops of *Rome* have ſo long claimed and exerciſed as peculiar to themſelves, and derived from Chriſt by St. *Peter*, be not a groſs Impoſture? *as it needs muſt be, if either* no ſpecial Authority *was ever either* given or promiſed *by Chriſt to St. Peter, or* exerciſed or claimed *by him, more than what was given by Chriſt to all his Apoſtles*, John 20. 19, 23. Mark 16. 15. *or exerciſed by them; or no ſpecial Authority was ever* conveyed *by St. Peter to the Church or Biſhops of Rome, more than to any other Church or Biſhop which he Founded and Inſtituted. And beſides their* defect of Proof, *(which lyeth upon them to make out) in the one from the Scripture, and in the other from good Authority, there are two things of great weight againſt them.* Firſt, *That the ancient Biſhops of Rome claimed no ſpecial Authority peculiar to themſelves, but by* other and inferiour Title, *and what was* much leſs *than they now claim.* Secondly, *That there was very groſs* Impoſture and Forgery *uſed for the introducing and promoting of this pretended Authority. And if this Pillar of their Church fall, the other, their pretended* Infallibility, *muſt by* con-

conſequence fall with it. And of this Subject may be Read, Dr. Barrow *of the Supremacy, with* Dr. Cave *of the ancient Government of the Church.* Secondly, Whether all that which is properly called *Popery* be not ſuch another Corruption of *the genuine Chriſtian Religion*, by humane inventions influenced by the ſubtilty of Satan, as was that of the Law of *Moſes* by the Scribes and Phariſees at the time of the coming of our Saviour? and directly tending to oppoſe, enervate and affront the ſame? *This may eaſily be perceived by comparing the eſſential parts of the Chriſtian Religion with the oppoſite Corruptions of Popery, and the Tendency of each. As* 1. *The Example of the Heads, Chriſt and his Apoſtles with that of the Pope and his Cardinals.* 2. *The Doctrine.* 3. *The Worſhip.* 4. *The Diſcipline.* 5. *The Means of Propagation,* &c. *And to this purpoſe may be read* Dr. Moor's Myſtery of Iniquity, *and a little Tract call'd* the Myſtery of Iniquity Unvailed, *Written by Mr.* Allen, *but Printed without his Name.*

2. Whether, if upon ſuch farther Examination, it ſhould pleaſe God to open his Eyes, and give him a clear ſight of his Errors, and of the Evils he hath committed, as well as thoſe he hath brought upon himſelf; it will not be *his Duty and his Wiſdom* immediately thereupon to apply himſelf to do the part of a true Penitent indeed? to humble himſelf, give Glory to God, by Confeſſing and Lamenting his Sins, acknowledging the Juſtice of his Judgments, and accepting his Puniſhment, be content with a retired penitent Life; and thereby as a part of Reſtitution endeavour the Peace of theſe Nations, which he hath ſo much diſturbed, not giving any farther diſturbance himſelf, or encouraging any diſcontented erſon, but abandoning all Colour and pretence for any ſuch Matter? *This would certainly prove* his direct way to Happineſs *hereafter, and poſſibly to greater Happineſs even here than he could ever have enjoyed amidſt the Diſtractions of the Government of three Kingdoms. And all real Happineſs I heartily wiſh him both here and hereafter.*

3. Whether it may not be fit, notwithſtanding he may not be further truſted with the Government of theſe Nations, upon the Conſideration of Humanity, *to treat him* with Pity, Civility, and Reſpect, and a Competent Annual *Allowance*; yet ſuch as may not by good Husbandry become in time a means of New Diſturbance, and upon Condition that he do peaceably retire to ſome remote parts, as *Italy*, or the like, and continue there, or at that diſtance without further trouble to theſe Nations or himſelf?

F I N I S.

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